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Saturday, May 17 1969
Land
Lunch & Dinner
and
Sunday, May 18, 1969
Land
Morning & Lunch

Saturday Lunch

Mr. Nyland: So, today we have the largest number that you've ever had here. I would almost say it is easy, because we brought from New York many people. At the same time, you now outnumber any kind of a meeting we had at the Barn; but I assure you that if you come in quantity like we brought from New York, then we can have the same kind of performance in Warwick.

What does one say. Each person has, of course, his own reaction to this particular part of Nature; and I said last night that when you get out of the car, wait for a moment before you go into some kind of activity, in order to let penetrate what perhaps Mother Nature has to talk ... has to say something to you. I don't think the language of Mother Nature is the same for different people. I think it's quite private. I think it's entirely different for each person, and because of that it is so difficult to talk about it. Because what may be the reaction on me, or the way I would take it in, depends of course on what I am and a particular level that I happen to be on, and whatever has gone on in my life before and how the associations of ordinary life—surface, probably—have taken place already and have formed me. And this is true for everyone. It doesn't matter, even, where you have been. Because it depends, then, how many different kind of associations you do have, also how active your mind may be and to what extent, even, you have a feeling.

But it's one thing—that the mind of different people differ, and for that reason they receive

with their mind a different kind of language from Mother Nature—but Mother Nature also represents a certain feeling. Even if Nature, and the Earth as we know it more or less, is primarily comparable to the physical body, there is something in Mother Nature also that can be the presentation of its own feeling. Because in Mother Nature there is also a wish to continue to live, and perhaps utilizing Mankind on the surface for that particular kind of a purpose ... and maybe in itself hoping that those who are living on this Earth will help Mother Nature finally to evolve.

It takes many, many generations before the Earth will evolve to a different place. I think there is a realization in Mother Nature as a whole that they are—that is, that what is Mother Nature in its totality and also in the different parts—that... That is why I say “They”: Because the manifestations of Mother Nature are also quite legion; that there is some kind of a realization that there is a difficulty and there is a certain development needed, and also perhaps in the time scale of the Earth that there is a realization that it might be a long time before an unfortunate planet becomes a real planet. And in that way, I think, Mother Nature has a hope, and that hope is situated in a certain part. Also that kind of a part can be compared to an emotional state; but the unfortunate part of Mother Nature is also that the feeling center of that kind of a body is divided and is separated from each other many many times by the different places on the Earth where there is more feeling possible, and one can compare it to the nerve nodes of a human body; because that what we have as a feeling is so small in the solar plexus, and it should be so large and connected ... and concentrated in one’s heart. I think Mother Nature knows this, and perhaps feels it and is sorry.

Mother Nature represents a part of God. Life was poured into the Earth also, and in the evolutionary and involutionary scale the Earth has a certain place and it has also laws, which laws have to be fulfilled. And when they are fulfilled in the direction towards the Sun Absolute, there is a chance someday—some day in the very far future, surely as far as we are concerned way off in time—that then the Earth can start to grow and leave this particular place.

But it is not so much the place as actuality in space—that is, the place in relation to the totality of the Cosmic Ray—and therefore for Mother Nature it is not a question of moving up to the level of the planets, it is much more a becoming a planet in the place where it is. And the only way by which that can be done is one looks ... if one looks at the Cosmic Ray as an involving entity growing out further and further; formations of forms in which new life is

poured, in which Anulios is the growing point of that particular Ray of Creation, that then by the formation of what becomes for Anulios the chance of the crystallization and the formation of a new body, will then automatically bring Mother Nature and the Earth up to a certain place of further development and then in the place where the Earth is, it will become a planet.

And this is exactly the same kind of a picture that you must realize what should happen to Man. Man must not move, or wait until he can move ... that is, not wait until he dies so that then automatically something of him is moved away from Earth. The question for Man is to understand that he has to grow where he is; and the acceptance of that what he has to live with and whatever he represents, is for him exactly the same problem as for Mother Nature. And Man as he is, is subject to a certain kind of a Cosmic Ray; which, in the crystallization of Man on Earth, has gone in a certain direction for him and the replica we see as the Moon and Anulios; and for a Man it means the formation of his manifestations which are on the surface and that what is his essence, and that what is his growing entity which is his Magnetic Center.

And that therefore if a Man wants to evolve he can stay on the place where he is, in the surrounding where he is. He doesn't have to wait until his body dies. He can evolve now, and then his body will become as if nothing even if it stays on Earth and even if life is still contained in it; until such a time that it is ready simply, you might say, to 'take leave' of his body, and then leave that to whatever condition it has to return. And if we live under the Earth's laws the body returns to dust, but what a Man should do *now* is to realize that his Magnetic Center has to evolve also; it has to move up; it has to become apparent. And it will become apparent by the creation of certain things, in Man as he is now, which will allow him then to move from his unfortunate place to a level where his emotions can take over. And this is the problem for a Man when he faces the questions of Work.

What is it that in a Man should be awakened. Of course, it is obvious: It should be his life, and it should be in connection with the realization that life exists; and that the awakening process is simply that Man as he is with a body and his feelings and his mind, that he is not Awake enough to that what actually exists; and that he takes whatever he sees as reality instead of understanding that that what he sees with his eyes and his sense organs is only the little form of unreality, in which the Magnetic Center of himself is the only reality that he can actually conceive of and perhaps can bring to the foreground.

That is why it is so important to Work during your lifetime. Don't wait until the Cosmic

law allows you a different kind of a chance. Because when you die something of you will remain, and that something when it is not equipped well enough might have to go to similar processes as it is now going. That is, it is quite possible that whatever is alive in you and could then continue as a spirit, still has the same kind of a Karma that you have at the present time; and it has not helped any if you remain unconscious on Earth, because that is what *you* are will still be bound even if it doesn't have temporarily a physical body to manifest.

So it is a question, then, of giving yourself this kind of a chance that you now utilize what you can; so that this unconscious existence can be changed into a Conscious one—or at least partially Conscious—so that with that, when you die you have the chance that perhaps you don't have to go through the Karma of Earth again.

It is a question, again now, of seriousness in this consideration, the depth in which one wishes to go to find one's real point of life as Magnetic Center within one and that what is 'indelibly engraved,' I would almost say now, upon the beginning of one's Soul; and that that what is really Magnetic Center is the potentiality ... so that that what gives life to Magnetic Center can then expand into two different directions—or, rather, two different steps in the same direction—and we call them 'Kesdjanian' and 'Soul' body. Magnetic Center utilizes ... when it once is aware of the possibility of freedom uses whatever Man is ... has been given as food of the highest quality for the purpose of the formation of certain bodies which belong to a different level than the Earth, and it is during one's lifetime where exactly these kind of energies could become available—and have to be made available—by a person when there is an 'I' to help him to Wake Up.

It is the 'I', when it is created, which, then you might say 'whispers' in your ear that something has to be done with that what Man represents on Earth; and that aside from the fact that if Mankind as a whole could grow and then help Mother Nature that, in that sense, then, we pay to Mother Nature whatever may be due, that then also together with this particular aim that a Man finds, for himself, his *own* aim in his own life. And that the 'I' will tell you ... I say 'whisper' because it is sometimes very softly spoken, and sometimes the instrument through which it reaches one is one's Conscience. It says that one has, available, energy in this life as a human being; that it is necessary to know where it is and of what quality it is, that it is necessary to keep it pure, that it is necessary not to misuse it; that it is given to Man for certain purposes, and it is not a purpose for which Man many times uses all his different kinds of energies—the

misuse of his mind, and the misuse of his feelings, and the misuse of his sex.

And these are the three different ways by which a Man can actually develop, and for him it has a responsibility then, and this is what 'I' reminds one of: "You have a responsibility"—it says—"to remain a Man and to remember that Man is created in the image, not of God but of the totality of the universe as represented by the Law of Triamonia"; and that for that reason the responsibility has to be in relation to that, and not in relation to ordinary Laws of Seven—which we all know about and where unconsciously we continue to maintain them in this life—but that there is, besides that, within this particular Law of Seven the possibility of the realization of a Law of Three.

And that we are blind to it, simply means that our 'I' is not Awake. We do not see that there are three forces, and we don't know that *we* are the third force; that we as Man belong in between that what is involution and evolution, and that we at this point of crystallization have lost the concept of being an active part as a force, having a function to fulfill in relation to the two forces. Of course we know ... and they say "So Above, so below"—positive and negative—that then Man starts to understand, by means of the whispering of the 'I' through his Conscience, that Magnetic Center is really the third force when it is allowed to present itself and to take part in the activities of the daily life.

This is the secret that the 'I' will give you, and it is up to each person becoming responsible enough to wish to listen, really to listen quite well; so that I first know something is there ... that something has to be done and then my wish will say "I will try," then a change takes place. Because then the attitude towards the utilization of one's energies changes entirely. One starts to consider one's body as an instrument for the formation of something else of a higher kind in order to free oneself from the Karma of the body and the Karma of the Earth, and that then it is indicated that that what is not as yet sufficiently full grown, that something has to be built like a house.

The foundation we have laid, it is now the further building. That is why we are here: To help build something; not permanent but at least temporarily useful for different purposes, also for *all* of us. And I hope you can see what we try to do with this Land; that it will enable you to remind you of yourself, and that in physical work and having a concept of certain things that have to be done—and the difficulties that are involved in not always knowing how to do it and the differences of opinions of course which must take place—that then a person says "But, there

is an aim and we will agree sometime in the future on what ought to be,” and then we all having worked for it will understand that the meaning was in the building, and that the disagreements simply led up to the possibility of finally coming to a conclusion.

That what Man is required to do when he uncovers his Magnetic Center—when he knows that life is in him, that he has to take care of it, that he becomes responsible—is simply that at times when he knows that ordinary life would require, and definitely desire on his part, the utilization of such energies for different kind of flippancy purposes, that then there is a certain strength in which Man must say “I will not allow this kind of substance to go in the direction of waste.”

It’s very important to see this. Because I am not only talking about sex energy. I am talking about the waste in your mind, and I am definitely talking about the waste in your feelings. And that the necessity for being able to control the energy of one’s feelings and to make it really suitable for an emotional state, depends on the combination of all the different nerve nodes over the rest of the body to come to one place in one’s heart. In exactly the same as when one goes through the Earth and sees what Mother Nature has created, that the associations constantly which come up and which remind one of such-and-such here and there, the similarity of many things which exist in different parts of the Earth; that then one is reminded that all of that belongs to the totality of Earth and that Mother Nature is anxious for you to understand the principle involved in beauty and to be able to see, in that, what is the totality of everything existing.

This is the force you can get from being here at the Land. This will remind you. It will bring out of you the necessity of control your mind and not to allow thoughts simply to go left and right without any further control; but to be able to hold on and to deepen, even, your thoughts and to let your thoughts be influenced by the possibility of seeing in oneself an evolutionary process which then will give oneself you an Aspiration towards God; and that one with this and then, you might say, going a little ‘further down’ and reaching one’s heart, that then the concentration of such energy because of the movement towards one’s heart becoming emotional in character, that then that is translated into an emotional attitude wishing, by Inspiration, to create an ‘I’. And that ... for *that* the building materials will have to be furnished by the physical body, and that then that what is energy of its highest kind for a Man should be directed so that Helkdonis and Abrustdonis can actually be utilized for the formation of Kesdjan

and Soul.

This really is what is the task of Man: To know what is right without negating or neglecting that what is needed for the maintenance of oneself; to allow that what is, you might say, ‘superfluous’ for such purposes and not necessary for the maintenance, that they then can be directed for the formation of that what will enable Man to become free from this Earth.

At a time when one can leave—when one then can say “goodbye” to Mother Nature, that one has done that kind of a duty by Working on oneself, Partkdolg duty—that what becomes a part of one in the development of the doing for oneself, *this* is the responsibility one takes upon oneself when one becomes in contact with ideas of freedom, Objectivity, formation of ‘I’: Utilization of energies for the purposes belonging to God and not to Man; in which the emotional quality of Man is then distributed over the totality of Mankind as forms of life, and through that and loving ... with knowing definitely that then in the concentration of such energy within one’s heart, that what is neutralizing force becomes the directing force towards the next level when it is fed by the positivity of the influence of God on Man, and by the influence of the Devil on Man on Earth.

That what is needed is the attraction towards the Sun Absolute, and that what is needed on the other side is the retaining of that what Mother Nature wishes—us to remain as long as possible asleep in order not to disturb the equilibrium of the Earth—and that for us as Man, simply the decision has to be made “Where is my aim.” And if I know my aim, then I will go in the direction of neutralizing both forces and taking, from them, whatever is there as energy which is not needed for the ordinary maintenance of myself on Earth. But that with the totality of that what is then of a different kind because the direction is different, I then gradually move away; in my life on Earth, move away from Earth by placing the accent first on my Kesdjanian body and later on my Soul, and that the two together—that is, Soul and Kesdjan—are linked up. So that that what is needed for Kesdjan is the realization of the Aspiration of my Soul, and what is needed for Soul is the affirming of that what is Inspirational for my Kesdjanian body. That what I need is the realization of a Consciousness directing me and then linking it up with a Conscience which gives me the knowledge of that kind of Objective Morality to be able, then, to use the forces, *all* forces within and to become open to all forces without.

This is the picture one can have. This is what I think you should try to consider. This I think you ought to do after we now finish. And you stay for fifteen minutes and don’t do any

work and don't consider it, but just if you can, by yourself see how you can be open to what Mother Nature can tell you. And, I would advise you: Listen very well and let all the different extraneous noises and sounds and muscular tensions and all the things that now bind you—and bind you to Earth and bind your body—let it go. Relax with your mind and your heart. See if your Consciousness can be fed, see if your heart can become more firm and more unified; so that when you then go into activity of this Earth, you with all of you can be present to the 'I' which will keep on directing that what has to be done.

So, I wish you a good afternoon. Tomorrow we'll drink a little Armagnac, but not today. I don't think it's necessary. We drink in, now, something else. Not Armagnac. Have a good afternoon.

Saturday Dinner

Mr. Nyland: It's so nice that we have a recorder, then you know when the children make noise.

There is always a question of organization when we get a large Group like this; and of course it is necessary to have a little bit of authority placed here or there, and we'll try to get along with the least amount; because if there is too much organized then that starts to take over and then you depend on the organization instead of your own initiative, and after some time you will believe that the organization is going to do the work for you. This of course we have to try to avoid, and each person should remain as much master of himself in doing whatever he wants to do regarding his own Work. And that will include, of course, that he works with other people, but many times there are unwritten rules and you have to follow, then, whatever seems to be the best that you know how, and not get discouraged when in your opinion someone else is not Working and you are.

I mean by that: Both physical work that we are doing here and the kind of Work that we try to attempt in order to develop one's inner life, in both cases you have no right to criticize anyone else. You cannot even put it on the basis that the organization requests it. Because you don't know enough about the organization as a whole anyhow. You have no right to criticize someone who tries to Work on himself while he is physically engaged. You have no right to criticize anyone who is Working on himself—that you think he ought to be this way or that way. When one Works, when one Works on oneself one does not know if someone else is Working; unless he is Working and you are then there is a contact, but when someone else is trying to Work and you are critical or unconscious, you don't know at all what takes place in the other person.

When one Works on oneself, one tries to continue with one's ordinary, unconscious behavior in exactly the same way as before. No one has to put on a particular kind of face, or show by a certain posture, that they are going to be divine very soon. You just keep whatever you are doing in a certain way; always in the same, unconscious manner. Your physical behavior will have to be, for a long time, the same as it always has been, and if you make any changes it will have to be still in the sense of a changed subjectivity. What takes place in one who wishes to Work is the addition of something else, and that something is not noticed by the outside world. You don't have to parade with yourself showing off. You stay simply within yourself, and if something else is there it is your affair and not anyone else's. That is, no one can question you, no one has a right to ask, no one is entitled to suggest to you that you should Work. Because if someone tells you that you 'ought' to you will resent it, and usually a person who makes such a suggestion is conceited.

When I say about organization, there are certain things you will have to learn. Sometimes when you work with a person who has to some extent a little authority, maybe you know much, much better than that person, it is not really a time for argument. Unless there is a danger involved or that you actually know so fully and well that certain things must be done this way or that way, it's far better to let things go; you will not be disturbed too much, and usually there is enough intelligence to go around. If you can follow the advice of people who perhaps know a little more ... but who are in authority, you have to learn to follow them. Difficult as it may be sometimes, you have to learn to be submissive. You have to learn to efface yourself. You have to learn to find out what there might be in someone else that may not be in you.

My particular place here is, of course, a little different from Ron. All throughout, all this period Ron remains the responsible person for the activities of this Group, and when New York joins, they come under his 'influence,' let's say. When I come, I'm like the president. The president is very often kicked upstairs in order to give room to the chairman of the board. What Ron is, is chairman. You remember, some time ago I explained I have become consultant; so I have no authority whatsoever, and when someone has to announce that breakfast tomorrow is at seven o'clock, it's not up to me to say it, it's up to Ron. When we have an organization question and Ron objects to saying it because I'm here, so I say it for him and in his name: That tomorrow there is breakfast at seven o'clock.

And if now Ron wants to add something in his own name, I will give him the floor ... the

ground.

Ron: No, thank you.

Mr. Nyland: We will have tomorrow a little different kind of a day. Having profited by today and knowing a little bit what is what, I think your attitude tomorrow morning before you start working, should be a little extension of what I suggested when you get out of the car.

Many times we don't pay enough attention to that what is needed for Work. It's already so difficult in ordinary life, and when we have been educated to the point that practically ninety-nine percent of our life is unconscious, it is very difficult to give enough room for what we call an 'inner' development. Still, we place our hope on inner development because it's the only means by which one can expect that life could become eternal. And if one is really interested in that you should consider, even this life on Earth as we are living it now, as a very temporary affair; and that the real accent of yourself is life for yourself as it is now, but without the form we are so used to. So for that reason, even if we do work physically and we have of course an aim of building something—or to prepare food, or to do certain things that are necessary around this place—I would like you tomorrow morning to spend at least half an hour in a consideration of what you are; to see perhaps if during such a time you can be quite honest; to see actually what is there that you would call for yourself having a certain 'permanency,' of something that belongs to you and you alone, and that you don't have to give up even when you die.

It is that kind of permanency of yourself that will give you the solidity to stand on, and it is really only that that can be recognized in a certain symbolic way by God if He came. If you spend that time communing with yourself, in tune with that what for you is Infinite, to find out if actually such a thing exists, if it has that kind of a reality for you; rather, that that what is there, that you let it talk if it can, and that there is a language of your inner life which can be translated into the terminology of your outer life.

It's constantly ... what we do is a conversion process. If it is energy converted to a higher rate of vibration—or maybe it is the conversion of outer life into inner life, or it's the conversion of knowledge into understanding, or it is that what we are doing now unconsciously to be converted into Conscious attention to do whatever we can by being present to what has to be done—it is the conversion of that what we are on this Earth to the possibility of living at a higher level.

All these kind of problems of course occur to one when you start to think and when you

can become quiet within yourself, that then something really can take place. But you have to have patience, and for the patience it's necessary to give yourself time. Because Work needs a certain preparation. You have to understand that even after you have slept—and I hope all of you will sleep well enough, perhaps not comfortably but at least restfully and also without too many dreams—that then when you wake up in the morning you are in a very good state of health; particularly when the three centers, which are now connected, are then having a chance to function separately from each other, and in this kind of an independence of each other that they can function correctly instead of being interfered with with the other kind of a center.

So, early in the morning is the time when you have more chance to be poised and also to find within yourself a certain peace—that what really belongs to your equilibrium—and for that reason I say as soon as you can afford it and you have a chance, be very quiet with yourself and try to give it time in order to adjust your ordinary life. Perhaps even your sense organs which already start to function—and sometimes much too soon—and all the different thoughts in your mind; that you try to still them, if you possibly can reduce that particular kind of level of liquidity into something that really becomes as if nothing, than only for the maintenance of the blood stream which is necessary for the continued functioning of your body; that then at that time the emphasis is placed on what you *really* are, and that you can come then to your real Self.

The time is needed for the preparation, to approach the state which for you—and for all of us—ought to be the most important time of the whole day tomorrow. It will establish a certain *niveau*. You start from a great height. If you try to do this the Earth, the law of gravity—psychological gravity—will drag you down very soon, because you will be identified with the different people you work with, and your old associations simply will close the door to your inner life. The higher you can start—and, perhaps, the slower you can work—the more chance there is to remain for some time above the Earth; and then gradually go down to Earth ... and I hope that for the whole morning this particular *niveau* can still be felt and that by twelve o'clock, or at lunch time, you still will remember how the day was started.

At nine o'clock we'll have some coffee. If the little harmonium of Gurdjieff will be here, I will play a little bit. It may be a very good way of helping you to maintain the level which I hope you will establish ... try to establish for yourselves.

One thing you must keep in mind: Don't ever be afraid that you will lose Work. Work has a very special property. If there is a realization of yourself that you need Work and if you know

yourself well enough—that that what you are, and have been until the time that you got acquainted with the ideas of Objectivity—you will be able to test yourself, after some time being in Work, by returning to surroundings which were familiar to you and where you came from. And if you're honest then and you see how your friends in an unconscious way are continuing to live their life—and the kind of life that you would live also if you had not been in contact with this kind of activity—then perhaps there is a possibility that you will feel pity for them and they unconsciously would not know what you are talking about. In addition to your ordinary life as it has been in an unconscious state, something is added to you that is to your advantage; but also it has to be expressed as a gratitude that you then know—and definitely know once and for all—that that what you have left you can then leave, because you have another accent and another possibility where your life really belongs.

That's why I say, "Don't be afraid." Because you will find, as you go along, more and more the assurance for yourself that this is really the way to get free from Earth; and that it *must* be the way which goes through Objectivity, and that the loosening, gradually, of the bonds of subjectivity will only take place as you can afford the time and as you will be able to stand such a change without losing your Soul.

It's important to see this. You should never have any fear for Work. That what you acquire is given in relation to that what you can stand. Your own protection for yourself, your desire to make sure that the life that you have within you should not be exposed prematurely to all kind of influences, will enable you to regulate to a certain extent that what you want to have influence you of a new kind for yourself. It's only at times when there's a great stupidity in your mind that prematurely you try to assume certain things which have no reality. But it happens really very seldom, and in a general way ... particularly in a Group you must not worry about that. You help each other; because if one fails the other will help, and if you can help someone else you know it is your responsibility to remain part of a Group.

If I talk longer, then I cannot see people. Because I promised that I will see people until it is dark—right?—so I better stop.

I hope you can sleep well. I'll see you tomorrow morning.

Goodnight.

Sunday Morning

Mr. Nyland: Well, we had originally planned ... or hoped for the harmonium, but for some reason

or other it didn't arrive. So we'll have to do something else, and we try to substitute at least some music—that is, to make the beginning of the day, although you already have had a great deal of it since... When was it? Ron? Breakfast started at seven, didn't it?

Where is Ron. Yeah.

Yesterday what we talked about ... and the different subjects or whatever may have been the attitude, I listened to part of the tapes we have and sometimes I'm terribly amazed at the kind of a voice I seem to have. I think sometimes I am sentimental, and perhaps in that kind of a little bit of an emotional quality—and sometimes a great deal of that—that comes into a voice, I don't think it's entirely right.

It is not right because I don't know at least half of you people, and of course you don't know me. It is all right to be emotional when one has a relationship. When there is no relationship or no desire for it, emotions should not be used, one should be simply on an ordinary plane of an exchange of... By means of words or even certain postures, when it is simply superficial then an amount of energy that is needed for that form of communication is exactly the same as how much is needed for the maintenance of oneself. That is, the energy that is used for keeping a person alive is only so much and should not be too much, and there is no need for wasting energy. Therefore when we talk and I put a little bit too much energy in a voice, it may be quite useless for fifty percent of you, and to some extent I don't think I have the right to use energy like that—almost wasting it.

Where to draw the line, of course is always difficult; and I can say it is all right for the others where there is an emotional possibility or a relationship or an understanding, but at the same time it is waste on the other side for those who remain superficial. And even in them it might create the wrong kind of attitude; because not knowing how I might mean what I say in a certain way they may become prejudiced, and when the aim is to talk about Work—and to talk about Work in such a way that people can actually extract something from it for their own life—I have to be very careful that no prejudices are set up. Because if they are it will affect the totality of the Group, and it will start to affect each other when someone becomes a little negative.

There is enough negativity already among us. There is enough of an ordinary relationship in ordinary life of liking each other or disliking, or being critical about each other, or thinking that we know better, or that you have a right to say that “so-and-so, this-and-that,” and that you can scold them, curse them sometimes even, or that you can become angry. Enough of that takes

place in ordinary life. And we don't talk, now, about ordinary life when you're back in San Francisco or New York or wherever. We're now here, and there is a very definite reason for being here, and the attitude and the expenditures of energies have to be considered from the standpoint—what belongs to one when one is at the Land. And this is really what I feel: That if I miss the boat in telling you certain things in too much of a sentimental way, then I miss that boat which I've set out for myself that I wish to row.

So regardless, now, of whatever you think and regardless of what I have said; whatever may be so, I'm quite aware of the difficulties that are involved in how to talk in a general way at *this* place about Work. What I would like you to understand most is: There is a quantity of energy for which each person is responsible, that is the affair of his own life. There are different levels in which a person manifests, and those levels are, you might say, 'gradations' of a certain depth and a certain surface; and during the day and in whatever business activity you are engaged, it is required to measure the quantity of energy and the kind of energy which is needed for that purpose, and it is sinful if you use the energy which is not right for the purpose when a little less quality energy can be used for the same.

I would like you to understand this from the standpoint of your own life while you work here. When you work you have energy to spend, you have to give enough for that what is required. When you work physically there are certain muscles that have to be set in motion, there is a certain attention that you have to give it. When you talk with each other, you also have to know where to stop and not over-talk. You also have to know how to spend your time. You have to utilize opportunities as they are, and here they are because that's the reason you come. Today is a Workday, and it's a Workday without particular sentiment. It is a down-to-earth Workday. You have to remain on the surface many times, and not be bothered too much by the intention of wishing to Work and not Working. Work only when you think you can, when you really have towards it the right attitude. Don't be flippant about it. It is far better not to Work and to make a decision that it is not the right time instead of doing things half-way.

Either "Yes" today, or "No" today. This kind of a determination for yourself you must make. You must know what you want and then do it, and if you don't want it of course you don't do it. It is just as important for you to know that you should not Work. Don't be foolish about this. The time for Work you will make whenever you feel that there is a need. If you don't feel that need then don't bother, and many times when you think that you 'ought' to you're

on the wrong road. Only Work when you really wish, and then you can give it all you can. At such a time you can divide your day into hours when you say “This time I make an attempt, next hour I won’t make any attempt at all.” We have given some tasks every once in a while at the Barn, or wherever we happen to work together: For one half hour not to talk; nobody talks, and only if you are engaged in certain work that you have to say “Be careful”—here’s a two-by-four, it might fall on your head, or whatever—that’s all right. Not to talk uselessly, then the following half hour to over-talk, intentionally talk, talk nonsense. Whatever you want to do, but make your body responsible to something that you set up in your mind that you want to do, and then follow through on it.

The whole purpose of these kind of things is to build character. You have to become strong. When you want to be Conscious in the world of unconsciousness, you have to have such strength that you can maintain yourself regardless of the onslaughts of unconscious behavior on the part of other people on you. You have to have a strength of that kind of character; and to follow through every once in a while almost, I would say, regardless of certain consequences that you cannot foresee, and then when they happen you have to meet them. “Don’t be afraid” I said last night, “just go ahead and Work.” But there has to be a trait of your character that has to be developed before you ever will become a Man, and that, I think, should be our aim: To see what we can do in your own little world. You have your world, everybody else has his own. Whatever you can communicate, on that basis perhaps can be understood. If it is not understood, never mind!—don’t be understood. Stand on your own feet. Whatever is your conviction, it’s your life. That is what you are accountable for, and that is what Saint Peter will ask you about when you get to the gate.

To give it a little different character, we’ll now play a little music. No further talk. I don’t want to give you the task of the half-hour and half-four, we’ll do that some other time maybe. But in any event it is an indication of certain things that you set for yourself, and you make a framework and within that framework you behave. Because *you* make the framework, you can also undo it. But you do it for the purpose of gaining strength so that you really can grow up.

All right, Andy, let’s hear it—[chuckle]—let’s hope. It’s the organ in Trinity Church.

Have a good morning.

Sunday Lunch

Mr. Nyland: So, this will be the last time that, you might say, I have a chance to talk today. Next

week I hope to be back for the Sunday and then several of you, of course, who want to come can come. We have to arrange for it. I do not know who will take care of that when Ron is on his way to... Ron, where are you? Who will take care of next Saturday and Sunday?

Ron: Al. Al will.

Mr. Nyland: It's just a question that it is organized.

Ron: It will.

Mr. Nyland: Yah? Okay.

So then next Sunday, I'm not quite sure about the week after that. It is the end of the month. I have to see what is the best time for us to go by way of Los Angeles back again to New York. So there are two weeks ahead, one week in Seattle and the second week in San Francisco. There may be various different things that you still would like to mention, talk about or have discussed, try to be open about that—if you want to, to tell me if there is anything that I can help with.

Whatever we will do, always has to be in connection with each other. Never think, by yourself, *for* yourself. Work on yourself primarily is selfish, but you have to understand that that selfishness has to be tested in connection with other people. For instance, this question of seeing me, like yesterday and today, it's not entirely right. Because sometimes of course I don't know many of you and you just come, sit and wait outside, of course the door is then open, you come in. Have you ever asked yourself if you are entitled to take my time? Have you ever asked and considered, for yourself, that perhaps there are other people who have been in Work much, much longer; who have already taken responsibilities for it; that they perhaps may have questions or that it is much more useful for the development of the Group as a whole that they have a chance to talk to me?

You see, I cannot tell but *you* must know. And I hate this kind of an attitude of just taking without any consideration for anyone else. Because then I ask you "Who are you," and again I say "Why should I waste your time ... my time on you." It's not that my time is so tremendously precious, but when it is a matter of a division, certainly it's necessary that those who are more entitled to it, they should have the first chance, and perhaps you should ask: "Could I come, is it all right, is there time." The whole day, of course, is occupied by talking. I don't mind that, but if there are too many of that kind of a, let's call it 'youthful' appearance on the scene of the Group then someone else may be left out; and at the end of the day where are *they*, and what did

you get.

Try to remember that. Because you ... someday you will understand that it is necessary to have really consideration for other people; that as far as you are concerned you are not alone, you are in a Group and you are in contact with ideas that, I believe, have a very definite value. As a result of that, if you want to claim to be interested and if you think that that interest should extend to some extent in what you are, that it is a very definite question for yourself: To see if you as you are appear to be as a representative of the ideas of this kind. We're not talking about ordinary life. You know that. We're talking about a possible development of a Man in this kind of a society, and it does not mean that you can bring everything that you are, simply into this kind of a Group. I don't like it. I think a person should have a certain amount of seriousness, and also know that they represent something; and otherwise it becomes just an ordinary superficial curiosity, and there is no time for that kind of thing anymore. Time is much too precious for those who wish to Work, and if they want to Work they should not be interfered with with people, or having to put up with some nonsensical idea of someone ... of some people who think that they are entitled also.

Do you understand what I mean? This is esoteric knowledge. This is a question of what to do with your life. I don't care if you don't consider your life important, but don't interfere with someone else who does consider it important enough. And there is not enough of that kind of a realization of respect. You think that you are ... simply because you happen to come or because the door was open that you have to go through it.

Think twice before you come. The interest is not in numbers—in a quantity of people just appearing—and to take, take, take. The question of the maintenance of Work depends on how you are for yourself, and it is that kind of a quality. If that quality is not deep enough it will never stick, you can lose it almost immediately, the next morning you have forgotten. Even tomorrow morning you will have forgotten what we have said yesterday and today. For a certain length of time perhaps it makes a little bit of an impression, how deep does it go. And of course as far as I'm concerned I don't mind—you can take—but you have to ask yourself: Are you entitled to that.

This afternoon is still Work. Nobody is going. You stay here for Work. You can leave after four o'clock. This is not a travel day, this is a Workday. Tonight, in order to avoid having to come back again tomorrow, for those who go to Seattle we can leave from here, and after four

o'clock you still have time to make some of the camps that are on the way up, north.

So, try to understand that. Because, again, people just make a little bit of a plan for themselves. Again I ask you: Who are you. Where do you feel the responsibility is. Perhaps you don't want to ask me, but ask someone more in authority. But, you think that you can just go or come anytime. I will assure you that I will be here for a little while longer—I hope sometime a little later in the year—and then we are going to organize it in such a way that you start to understand what is the meaning of Work. Because it's idiotic every once in a while to see the flippancy with which you consider it. Gurdjieff was not born for that, and he didn't live for that. He had an idea, and there was very definitely a responsibility that he took with his life, and he devoted it in order to give a chance to some people who are worth it.

To the extent that you feel that you are worth it, it depends on your attitude and there is no door closed for anyone who wants to be serious about it. But, you must also understand that there are a great many who just hang on a little bit, and all they amount to is to become a little bit of a supporting cell. And a supporting cell, the only way by which it can be valuable is when they pay for it. That's the only way. Not... Your appearance has nothing to do with it. If you are just curious, the only way you can pay is by paying money; then you belong to the body as a whole; you may not amount to very much as far as Consciousness is concerned, but at least you may have a certain form of sympathy, and perhaps hope.

I don't believe in the equalization of Man in general. There are different types, and whenever there is someone a little higher than you are, it is required that you pay respect to that person, hoping to aspire to a different level for yourself. In a general way it is my opinion there is much too much superficiality, and no one will be able to Work unless he understands that something else is concerned, that really his 'life,' I say it every once in a while, is 'at stake.' And I don't care if you believe it or not, that's a fact.

So, what else will I say. How will you come next week. You prepare for next week. You consider it twice or three times, even if you are entitled to come here to this Land. This Land for some of us is going to be much more sacred, and it's going to stay that way and it's not going to be invaded by those who don't understand that particular attitude regarding this Land—the attempts we try to make, the hope we have for being more Awake, or the possibility of creating something that could be much more permanent than even you yourself, by yourself could create for yourself. That's the idea underlying this kind of, let's call it a 'center' where you could, if

necessary, come and partake of the atmosphere which has been created. And it is then *for* you, but only for you when you have the proper attitude for it and if you have helped building it.

Of course I don't know you, and all I do is ... every once in a while I go by appearances and I see how so-and-so and this-and-that behaves, and I don't always like it at all. And so when you think about next week and next weekend, again, it is not the quantity, it's the quality of what you wish to do, what you expect of yourself, what you are willing to pay by means of efforts, the level on which you will want to come and that you want to maintain with the help of other people who are in the same kind of a position. It does require a serious attitude towards your own life, and superficiality gradually will disappear, I assure you. It's no use wasting energy. I talked about that this morning: When it becomes an ordinary superficial little bit of a gathering of someone who has a little picnic somewhere out in the open, I have no interest—and neither had Gurdjieff.

So, that's all I want to say now. You work this afternoon, honestly if you can, until four o'clock. There is no supper, and those perhaps who want to have this-and-that—whatever it is—that Ron will arrange for. Those who go to Seattle, they know what to do. In Seattle we'll talk about a few other things. I may consider the question that not everybody who wants to go to Seattle can come to the Group there. The purpose for myself going is to have a Seattle Group with me, but we'll see what to do about that when we get to Seattle.

I hope we'll be back here again Saturday evening. I hope we can stay—some of us, at least—again overnight and have the Sunday, and then the following week we'll talk what we will do. You know already that on Wednesday it is engaged for Santa Cruz. What other meetings will be held next week—the one that is not this week but the week when we come back—I do not know as yet. What kind of Movements we will have to teach—that is, classes, who—all of that we still have to settle more or less. As we go along we will go ... we will Work day by day. I hope you will Work hour by hour. I hope that ultimately you can Work minute by minute, and that perhaps after quite some time you will be able to Work moment to moment.

For those, then, I don't see in Seattle, I hope to see you when I come back. For those who wish to talk this afternoon with me, please think three times and then if you decide that you wish to come, you can come.

Goodbye, everybody.

End of tape